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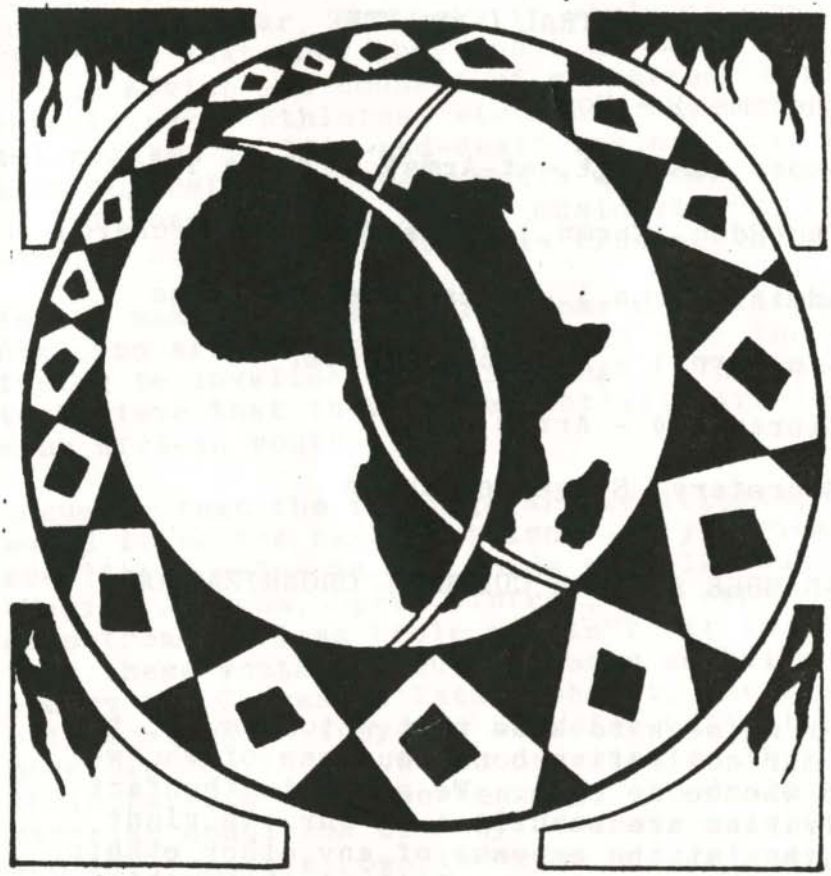

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

EDITORIAL

There has been a great deal of discussion about the recently released report, "Reaching The Hip-Hop Generation," issued by Motivational Educational Entertainment Productions of Philadelphia. The report states that, among other things, inner-city African youth in this country "reject the dominant culture's linear, syllogistic style of communication" and that they they don't pay much attention to the advice and counsel of mainstream African entertainers, athletes, etc. when that advice/counsel relates to life-and-death issues. The report also suggests that these youth are more likely to be influenced by rap songs, music videos, and films made by Africans they view as trustworthy.

In the wake of this report, some establishment Africans are scrambling about all over the place, trying to invalidate the findings. They don't want to believe that they are essentially irrelevant to many African youth.

Assuming that the findings are legitimate, why would it be the case that inner-city African youth see little value in the words of folks such as "Magic" Johnson, Oprah Winfrey, and other such mainstream African "role models"? It is likely that these youth see such persons as being accepted by the Caucasian Establishment, the same Establishment which they see as being ultimately responsible for the economic devastation they and their parents are experiencing, the deplorable material condition of many of their neighborhoods, and the relative powerlessness of African people in the U.S. generally. These youth understand the Caucasian Establishment would only accept Africans into its ranks, or give those Africans approval, if they are functioning in its interests or, at least, not posing a threat to it. As we observe these high-profile, made-it Africans, we typically hear and see folks who believe in "the system." And while some of them are critical of that system, they rarely exhibit any real understanding of it, infrequently have an adequate historical perspective, and almost never take an up-

front pro-African position on any issue because they fear being considered "anti-white" by their Caucasian colleagues and patrons.

When we talk about the "hip-hop generation" and whose words they consider valid, we are, on some level or other, talking about the dictum: The friend of my enemy is my enemy/The enemy of my enemy is my friend. Undoubtedly, there are many African youth who "wanna be like Mike" insofar as his ability to get down on the court is concerned and in regards to his having some serious bank. But these same youth see that Jordan is, as far as the media and marketing executives are concerned, a kind of prized show dog. They see that, in the midst of the "urban crisis," of the talk and headlines about the "endangered black male," of all the rest of the tragedies confronting African people, Mike is smiling. Like a lot of his fellow athletes and other entertainers, Mike feels that America has been very, very good to him. He apparently doesn't see the America that many of the rest of us see. Thus, he really has nothing to say about that other America.

Many of the hard-core and/or gangster rappers do know this other America and are not timid about cracking on it. And though many of them have achieved financial success, they generally don't view "the system" as having played a major role in bringing about that success. Rather, they see that system as an obstacle they have managed to get around. The enemy of my enemy is my friend. When young Africans listen to these rappers, they are listening to attacks against "the system" and much of what it stands for. Furthermore, they don't commonly see these rappers as Mr. or Ms. Cleans being held up to them as role models by the Caucasian-run media.

It is probably the case that most Africans in the U.S. sense that something very explosive is on the horizon and that our youth are going to be major players in this shaking up of affairs. So

there are all kinds of us competing to get and hold their attention, to become their top role models, to provide them with the leadership.

If the "Reaching The Hip-hop Generation" report is essentially correct and rappers are among the most listened to by our youth, then it is crucial that we understand what the rappers are saying--not only with the lyrics of their raps, but with their other public words, and with the images they project through their demeanor. When Public Enemy says, "fight the power," we understand, as do our youth, that the power Public Enemy wants us to fight is the power of the racist system of our domination. But the question becomes: How is that power to be fought effectively? When N.W.A. says "screw(in lieu of the actual word they used) the police," how do our youth interpret that--have no respect for the police or for their authority and/or fight them on a physical level? Who's going to tell them, or give them guidance in this regard? When Boogie Down Productions urges us to be unified, what does this unity mean? Unity for what, around what issues, to take what form? If a rapper encourages our youth to rebel, who or what is he or she urging our youth to rebel against--"the system"'s authority or authority in general? How are our youth going to make the determination as to which authority is legitimate and which isn't?

As of this writing, we are witnessing a skirmish between Jesse Jackson and Bill Clinton over remarks made by the latter in regards to Sista Souljah's alleged statement that African youth in this country might consider taking time out from killing each other and spend a week killing Caucasians. Clinton compared Sista Souljah to David Duke. Amazingly enough, Jesse hasn't wilted under the pressure and disavowed Souljah. In any case, if our sister did make this statement, we have to ask ourselves about the statement's implications and the historical context surrounding it. The fact is that African youth in this country are killing each other. And the killing is obviously destructive to us and and serves to further the objectives of this coun-

try's racist and genocidal agenda.

These killings are being performed by African youth who see little or no hope in their lives, who have been raised on countless hours of television violence, and who have been taught to think of themselves and each other as "niggers." These youth are angry at a system that has dogged them out. At the same time, they fear that system and, in particular, the Caucasian male who represents that system and who is represented by that system. These youth are like the worker who gets dogged out by his employer but dares not raise his hand against him. With the anger lingering inside himself, he goes home and takes that anger out on members of his family.

And just who are these Caucasians African youth might take a week off to kill? They are descendants of people who came to this place we now call the "United States" and almost entirely wiped out the indigenous populations. They are descendants of people who bought and sold our ancestors, who whipped and lynched them, who forced them to work without payment, who did their best to stomp out their cultures and cultural values, and otherwise made their lives hell. But history lives. It doesn't die in the past somewhere. Caucasians continue living off the wealth and power they obtained in the past. They continue to lynch us, but through legal court procedures.. They continue build wealth through theft of natural resources in other people's lands. They continue to occupy land they ripped off from this country's native people.

So if Sista Souljah said that this nation's African youth should take time out from killing each other and spend a week killing Caucasians, she may have been saying that it makes more sense, if you're going to kill, to kill your enemy instead of your own people. She may have been reminding us of the reality of the power relationship in this country between Africans and Caucasians and the serious unlikelihood that these people will give up what doesn't belong to them without a

(Cont. on bottom of page 16)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of th Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organiza tion, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other term designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessaril represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

African Women And AIDS In The U.S.

"...in the U.S., 74% of women with AIDS are women of color: 53% are Black, 21% are Latino, less than 1% are Asian and Native American. In New York and New Jersey, AIDS is the leading cause of death for women of color between the ages of 14 and 44...

"Black women are the fastest growing population of PWAs in the south. In 1985 the ration of men to women with AIDS was 18 to 1. In 1991, the ratio was 9 to 1. Georgia has the eighth highest number of AIDS cases in the country. Between 40% and 50% of the people testing positive for HIV in the Southeast Georgia Health District are women(*Athens Observer*). In this state, 74% of the women with AIDS are Black...

"Little real health education and next-to-no services exist for Black women in Georgia. In fact, the IDC(Infectious Disease Clinic) at Grady Hospital is the only medical center around that provides health care to PWAs who have no insurance. The waiting list to get in is up to six months long...

"When a disease has no known cure, experimental drugs are the only treatment. Groups like ACT UP have shaken the medical establisment into approving drugs more quickly and diversifying the range of drugs explored. This fight has helped forestall the onset of opportunistic infections for thousands of people with HIV disease. However, over 90% of the participants in drug trials are white and less than a dozen of the current trials specifically address women's health...

"Those women lucky enough to find out their HIV status early on who may be interested in experimental drugs find many roadblocks exist. First, they can't be pregnant and must prove that they use some form of birth control. They must take pregnancy tests throughout the study, and are dropped if they become pregnant. Second, some studies are com-

pletely closed off to women because the researchers say they don't know what their drugs will do to a woman's child should she ever decide to have one. Therefore, a woman of childbearing age is automatically excluded from some drug trials. Given that most women find out their HIV status through pre-natal and newborn screening, they end up forced to choose between having a child and getting access to drugs. Doctors usually recommend abortions for pregnant women with HIV, even though 70% of the children will probably be HIV-negative...

"Crack and other drug addiction is also integrally related to HIV among Black women. Concentrated pockets of AIDS cases have followed the crack epidemic into rural Georgia. Although in Atlanta more women use crack than IV drugs, they often support their habits through prostitution, and expose themselves to HIV infection..."

-from "Black Women And AIDS: The Second Epidemic," pages 33-37, Summer 1992 BREAKTHROUGH

Mumia Abu-Jamal Case Update

"The struggle to save death row political prisoner Mumia Abu-Jamal has entered a critical stage. Having spent ten years on Pennsylvania's death row, Jamal and his attorneys are preparing a new legal challenge in the Pennsylvania courts to expose the frame-up conviction and sentence of death.

"Jamal has chosen prominent attorney Leonard Weinglass, who for nearly 30 years has fought courtroom battles for political activists including Black Panther Party members, the Chicago 7 and fighters for Puerto Rican independence, to be lead counsel in this crucial legal battle. The legal team also includes the NAACP Legal Defense Fund, and the prestigious Chicago law firm

Sonnenstein, Nath and Rosenthal has donated the pro bono services of attorney Jonathan Piper. The Partisan Defense Committee has also provided legal assistance.

"Weinglass said that 'Jamal was tried before a notorious hanging judge, prosecuted by a zealot whose trial tactics have been judicially censured and defended by an overworked and inexperienced counsel in a system universally acknowledged to be racially biased. Mumia Abu-Jamal was condemned to die without being given funds for an adequate investigation, the services of experts in ballistics and pathology, or even the ability to produce eyewitnesses who could have testified to his innocence. Regrettably these same factors are present in scores of cases now pending on death row'.

"A former Black Panther Party spokesman, president of the Philadelphia chapter of the Association of Black Journalists at the time of his arrest and a well-known supporter of the MOVE organization, Jamal was framed in 1982 on charges of killing a Philadelphia police officer...

"PDC counsel Rachel Wolkenstein added, 'This legal attack on Jamal's frame-up takes on added urgency with the execution of Robert Alton Harris in California last month...'

"In recent years those cases which have successfully overturned death sentences and freed the innocent defendant have cost at least $1 million in legal fees and expenses...For more information, contact PDC at P.O. Box 99, Canal Street Station, NY, NY 10013."

-from May 18 Partisan Defense Committee Press Release

Operation Of "So. Africa" Third Hand

..."Two independent newspapers, the Weekly Mail and Vrye Weekblad, have begun uncovering what appears to be a massive covert police operation in the Vaal Triangle region south of Johannesburg. The evidence demonstrates an official hand in township violence there that has included in recent months the murders of 20 ANC and other opposition figures...

"Two human rights organizations, Amnesty International and the International Commission of Jurists, have also collected what the groups' representatives say is hair-raising evidence of a security force role in the violence...

"...Leaked documents have confirmed longstanding suspicions that the government was involved in the unsolved 1985 killings of Matthew Goniwe and three other anti-apartheid activists in the Eastern Cape region.

"The documents also show that the State Security Council--of which deKlerk was then a member--had been asked to approve the assassinations...

"The current death squad network just uncovered by the two Johannesburg-based newspapers had been hidden behind a complex cover of fake identities, fictitious companies, false vehicle registrations and fake telephone and beeper numbers.

"The papers described one base of operations in the town of Vanderbijlpark. The reports quoted ANC activist Daniel Kolisang, who said he was offered money to firebomb local ANC and Communist Party leaders. One proposed target was Saul Tsotetse, who was killed in a grenade explosion two months ago.

"The base identified by Kolisang was found to be part of a far more extensive covert police network with headquarters in a palatial mansion in Tedderfield, just south of Johannesburg, and additional bases near Soweto and in the West Rand township of Luipardsvlei. (Cont. on page 12)

Spain Still Refusing To Release Stolen Corpse Of African Chief

..."Dr. Jack Felder, a Black community historian, had sent material to the AM/NEWS explaining that Black nations around the world were planning a boycott of the 1992 Olympic Games in Banyoles unless the Spanish government withdraws the stuffed body of an African chief from view and returns the body to his native Botswana, Africa.

"The NEW YORK TIMES recently reported that the Banyoles City Council has formally rejected a plea from the Olympic Games organizers to remove the stuffed, mounted African chief from display... at the Darder Museum of Natural History...

"Three weeks ago the International Olympic Committee formally requested the removal of the chief's body.

"The controversy is over the stuffed body of a tribal chief from Botswana which was stolen from his grave on the night of his burial by a French taxidermist in the late 1800s.

"The chief's body was quickly prepared and later sold to Francesco Darder, a Spanish taxidermist and founder of the zoological park in Barcelona, where this year's Summer Olympics will take place...

"The chief has been on exhibit since 1918..."

-from "Spanish Authorities Refuse To Return Stuffed African Chief To Botswana," pages 3 and 47, May 30 N.Y. AMSTERDAM NEWS

POETRY/STORY/GRAPHICS

NOT PUBLIC ENEMY(a rap/poem)

"bitches with problems" they call themselves
they say more
than they mean to
they got a problem allright
they got no insight
just in the spotlight
claiming "bitch" as a name
in a game to get fame
as they itch to get rich
self-respect in a ditch
that's where they throw it.
they're dissin themselves and their sistas
they know it
but they're not alone
there's others who show it
like some self-hating African
dudes in the mood
to call themselves "niggas with a attitude"
throwin out their chests
like they're some kinda threat
to the RA---CIST SYS---TEM
while goin by the name
that the RA---CISTS GIVE THEM
they're just fakin the funk to get paid
in a crowded parade
of suckas sellin out in a flash to get cash
layin down raps that project
pictures of sistas and brothas obsessed
with gettin laid and crossin each other out
as if this was all we about
n.w.a.
b.w.p.
too short
too live crew to stew
in a bubbl---in MADNESSSSSSS.

Mondo

"The scale of the operation--the Tedderfield house has a large permanent staff headed by a police colonel, as well as a fleet of falsely registered vehicles--puts its official status beyond doubt. And the wealth of detail deprives the government of the defense it's privately employed in the past--that any such 'abuses' took place under Botha's pre-reform regime..."

-from "Death Squad Scandals Weaken de Klerk Regime," page 13 THE GUARDIAN(N.Y., N.Y.)

Resistance In Haiti Continues

"...the island is...witnessing new levels of resistance to military rule, with Haitians daringly taking to the streets in large numbers to demand Aristide's return to power...

"On Haitian Flag Day, May 18, a twin-engine plane flew over the cities of Port-au-Prince, Leogane, Gonaives and Cap-Haitien dropping thousands of flyers printed with Aristide's picture, a call to 'resist all the way' and information on the Aristide government's recently initiated short-wave radio broadcasts to Haiti...

"The army immediately sent tanks and heavily armed patrols into the streets and arrested nearly 100 people...

"There was more opposition in the streets three days later, when 29 popular and democratic organizations coordinated a May 21 nationwide strike, during which troops executed seven young men in the capital's Carrefour district and three more in the downtown area...Nonetheless, the strikers succeeded in slowing transport and downtown business activity, while a student boycott completely shut down schools...

"During the May 21 demonstrations a soldier attempting to disperse a rally at the Lycee

(Cont. on page 14)

COMMUNITY NEWS

The Harambee Afrikan Cultural Organization chapter at the state prison in Lincoln recently held elections for the offices of alaga(chairman) and eso/alakoso asha(sgt.-at-arms/chairman of cultural affairs committee). Elected to these posts were Wopashitwe Mondo Eyen we Langa and Terry Tyler, respectively. The other members of the organization's central committee, appointed by the alaga and the eso/alakoso asha and approved by the membership, are: Thawabu Nate Deckard, olotu eko(education chairman); Decabooter Williams, eleto(administrative chairman); Sylvester Jones, akowe(secretary); Lawrence Atwater, akapo(treasurer); Artis Hall, akewi(librarian).

The Omaha chapter of the Harambee Afrikan Cultural Organization has, over the past few weeks, sponsored a couple of activities involving the African community in Omaha. Out of respect to the spirit and memory of Malcolm, they conducted a clean-up of the Malcolm birthsite at 3448 Pinkney St. The chapter also held a workshop/forum on relations between African men and African women. Coordinator of the project, Quinzola Pegues, reports that the turn-out for the program was disappointingly small but that the ideas and feelings expressed by the participants were insightful and heart-felt and serve to establish a foundation for future programs of this sort.

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Toussaint Louverture in Port-au-Prince was beaten up and hospitalized. In the capital on the night of May 24, three soldiers were shot and killed, and two other were wounded.

"The resistance is engendering divisions in the military, as soldiers begin to sense the potential magnitude of a revolt. In a pivotal development, rank-and-file soldiers have begun to express dissent against the coup leaders. A spokesman for some 40 soldiers from several different garrisons said in a May 25 broadcast on the Catholic-run Radio Soleil that they would not allow themselves to be 'used' against the people, as was done in the past..."

-from "Haiti: Thousands Protest, Thousands Flee," pages 14 and 16, June 3 THE GUARDIAN

Zimbabwean Village's Agricultural Innovations Take Edge Off Current Drought

"People throughout Southern Africa are calling the current drought 'the worst in living memory'. In Zimbabwe, starving peasants have resorted to eating a porridge made from sifted river salt and powder from the fruit of the baobab tree...

"Many environmental analysts believe that it simply may be the region is normally very dry and that intensive farming methods are turning normal dry spells into severe droughts...

"At Charinge village in Masvingo province, organic matter is in short supply, so the villagers have used rocks to mulch their vegetable beds and fruit trees. Their crops are doing so well, they are able to sell food to their starving neighbors.

(Cont. on page 16)

BACK IN TIME

King Firempong had charge of Christiansborg, a Danish trading center. All the trade with the Danish merchants was placed in his hands. But he had never seen a white man. In fact he used to hear from traders that Europeans were a kind of sea-creature.

He therefore expressed his desire to see a European, and Mr. Nicolas Kamp, a bookkeeper, was ordered to go to Da, the capital of the Kotokus, to be seen by King Firempong. A grand meeting was held for his reception. In saluting the assembly, Mr. Kamp approached the king and took off his hat; when Mr. Kamp was bowing to salute him, Firempong thought he was an animal who would jump upon him. The king fell down flat from his stool and cried loudly for his wives to assist him.

The drummer and the government interpreter did their best to convince the poor king that Mr. Kamp was a human being and that his movements were the mode of Europeans in paying their respect to superiors. The king got up from the ground and sat on the stool, and ordered his wives to sit between him and the European. By this he could cool down his fears.

Upon seeing the cue--a tail-like twist of hair--down the back of Mr. Kamp (as people were then in the habit of wearing, as the Chinese do nowadays), he said, "Dear me, all animals have their tails at the extremity of the trunk, but Europeans have theirs at the back of their heads!" The interpreters explained to him that it was no tail but twisted hairs. All this while, the king's wives were watching every movement of Mr. Kamp to know whether he was a man or an animal. Not being satisfied yet with all he had seen, the king requested Mr. Kamp to take off his clothes, which he declined to do, saying he would do that only at home, when no lady was present.

The meeting retired and Mr. Kamp went to his quar-

(Cont. inside back page)

"The Charinge village cooperative is a 'permaculture' or sustainable agriculture project. Perma-culture is a system of land use that seeks to design productive human settlements by weaving together soil and water management, useful animals and plants and human skills and needs. The emphasis is on closely studying the needs and quirks of the land targeted for farming and using crops and methods that are appropriate. Such methods include organic fertilizers, natural pest repellents, minimizing the wastage of water and maximizing the use of naturally occurring moisture, gearing growing methods for bad years instead of always aiming for bumper crops and, in the case of arid regions, planting drought-resistant crops...

"'Permaculture is common sense', says Turner(John Turner of the Permaculture Association of Zimbabwe), 'For example, during the current drought in Zimbabwe, mulch or groundcover has meant the difference between food and starvation. Mulch can contain or reverse the effects of drought'.

"Mulch reduced the amount of water the Charinge cooperative members had to carry to their garden. The rocks are also home to lizards and toads that eat pests. The Charinge villagers also had the foresight to construct a small water storage dam. Neighbors have to walk 13 miles to draw water and buy vegetables..."

-from "Can New Farm Ideas Stem Africa's Drought," page 15, June 10 THE GUARDIAN

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fight. Whatever the specifics of the meaning of Sista Souljah's alleged statement--she can speak quite eloquently on her own behalf--she, like many other of the rappers, sees what's happening and aint afraid to tell it. But unlike Sista Souljah, too many rappers don't see what's happening and tell us damned near anything. It is our job to help our youth distinguish between the valuable and the worthless, because the stakes are high.

Editor

ters, where a table was prepared for him. During the meal, the king's wives stood by peeping at him. Some said, "He eats like a man, really he is a human being!" Finally, Mr. Kamp took off his clothes before ole Firempong, who now could touch him. "Ah, you are really a human being, but only too white, like a devil!"

Source: THROUGH AFRICAN EYES: CULTURES IN CHANGE
Volume IV Edited by Leon E. Clark